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GREEK EXERCISES

FOR BEGINNERS.

TRANSLATED, WITH INTRODUCTION AND ADDITIONS,
FROM
PROFESSOR G. CUTHIUS'S GREEK GRAMMAR,

Done by
BY
E. B. ENGLAND, M.A.,

ASSISTANT LECTURER IN CLASSICS AT OWENS COLLEGE,
MANCHESTER.

LONDON :
SIMPKIN, MARSHALL, & CO.
MANCHESTER : J. E. CORNISH.

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INTRODUCTION.

GENERAL REMARKS ON THE FORMATION OF THE SENTENCE.

A SENTENCE is either an assertion of a fact, or a question, or a command, and always consists of two parts, (1) the person or thing about which the assertion is made, the question asked, or the command given: this is called the *subject*; (2) what is asserted, asked or commanded about the subject: this is called the *predicate*.

Words, the component parts of sentences, may be roughly divided into two great classes—

I. MATERIAL, or those of independent significance;

II. FORMAL, or such as only modify the meanings of other words.

CLASS I. contains—

1. Words denoting actions or states (verbs).

2. Words denoting (1) persons or things (nouns-substantive and pronouns); (2) their qualities (nouns-adjective); (3) qualities of verbs or of qualities (adverbs of manner).

CLASS II. contains words denoting relation (prepositions, adverbs of place, time, and quantity, conjunctions, and auxiliary verbs).

N.B. Most words in Class II., though in their present state they only modify the meaning of other words, had at one time independent meanings and belonged to the first class. Several words, moreover, may be put in either class according to their use.

INFLEXION.

In Greek, persons and things and relations are not only denoted by separate words, but also by the addition of particular endings to words, and other modifications of them. This modification, whether at the end or beginning or in the middle of the word, had its origin in the tendency of a less important word to join itself to a more important one in the sentence so as to form one word with it, and is called *inflexion*. Owing to the union of two words by inflexion the subject and predicate may sometimes be expressed in one—*e.g.*, μάχονται they (subj.) are fighting (pred.). Besides the fact that it is neither you nor I that are fighting there is expressed in μάχονται the fact that there are more than one fighting, and also the relation of the action to other actions. Nouns, too, are inflected: they express by their inflexion many relations to other persons and objects, the fact of their denoting one object or more than one, and also the sex of the object denoted.

INFLEXIONS OF NUMBER, GENDER, AND PERSON.

There is no form of the verb proper in Greek which does not express by itself the “person” and number of the agent or agents. When, besides this general indication of “person,” a special subject is added, the person or thing is expressed twice—as πολίτης μάχομαι, a citizen I fight, πολῖται μάχονται citizens they fight. The “they” in the English sentence is not necessary, and

it is consequently dropped, but as in Greek the *-νται* is fast joined to the body of the verb, it is impossible to drop it, and though it is not necessary that the subject should be indicated twice, the personal termination is by no means useless, as it binds together the verb and the subject even when they are not placed side by side, and thus allows more freedom in the arrangement of the words composing the sentence. If *μάχονται* comes first, and several words intervene between it and the noun in the nom. plur., there is no doubt who they are that do the action. (As the subject is already expressed in the verb, and the *-νται* clearly points to *πολιταί* as the people who are fighting, the word *πολιταί* may without any change or addition, except that of an emphatic pronunciation or other mode of emphasis, become part of the predicate, *i.e.*, be included in what is asserted about the people expressed in the *-νται*—*e.g.*, *πολιταὶ οὐ δούλοι μάχονται* they are fighting as citizens, not as slaves). Again, in the words *πολιτικαὶ ἀρεταί* civic virtues, the facts that there are more virtues than one, and that virtues are spoken of as women, are twice expressed. As we do not do the same in English, we lose, along with the similarity of termination, a link binding the two words together, and are driven to rely on juxtaposition as a means of showing that it is the virtues which are spoken of as civic. The fact that adjectives show by their terminations what substantives they refer to allows them more extended use in an inflected language. (Some adjectives too can be used

in the predicate where we can only use adverbs: e.g., πολῖται μάχονται ἑκόντες citizens fight willingly.) Besides the inflexions of number which indicate that one or more than one are being spoken of, Greek has a set of inflexions indicating that *two* only are spoken of: this is called the *dual* number.

INFLEXIONS OF CASE.

Besides the inflexions of number and gender, Greek nouns indicate by different terminations the relations of persons or objects to actions and to other persons or objects. These different forms are called cases. In Greek there are four cases. The *Nominative* case distinguishes the person or thing denoted as the subject of the sentence, the person or thing about which the assertion is made. The *Accusative* case expresses in particular the direction taken by the action of such verbs as describe actions done directly to some person or thing, and whose sense would thus not be complete unless this person or thing were mentioned. These verbs which require an accusative case to complete their sense are called *Transitive*. Of the other two cases of Greek nouns, the *Genitive* and *Dative*, the Genitive expresses the relation of one person or object to another, its most general notion being that of origin; the Dative represents the person or thing as being affected by the action of verbs, but the affection is not so direct as that expressed by the Accusative. The Dative also defines the action of verbs and the application of adjectives. With reference to place, the Accusative denotes motion

to a place, the Genitive motion from a place, the Dative rest in a place. The nature of the two latter cases can only be thoroughly understood from an examination of many examples of their use. The noun sometimes assumes a shorter form when used in addressing a person; it is then called the Vocative, or case of address, but it is not a case in the sense in which the four other cases are so called. As in the case of inflexions of number, gender, and person, the relations indicated by the termination are sometimes expressed twice over—owing here to the addition to the case of a pronoun or preposition: *e.g.*, in $\delta\ \piολιτης$ both the δ and the termination ς had the same origin, *i.e.*, the demonstrative pronoun *sa*, and both have still a degree of demonstrative force. Again, in $\epsilonν\ Μαραθῶνι$ at Marathon, both the preposition and the case-ending had probably the same origin, and certainly have the same meaning. Also when an adjective is used to express a quality belonging to a substantive, the case termination as well as that denoting number and gender is repeated in the adjective, and this furnishes another link to bind substantive and adjective together.

The rules for the use of all these sentence-links may thus be summed up:

I. Verbs, substantives, and adjectives must all show by their terminations the number of persons or things spoken of.

II. Substantives and adjectives must show by their terminations the gender and case as well.

III. Verbs must, moreover, indicate the "person" of the subject.

INFLEXIONS OF TENSE, MOOD, AND VOICE.

Verbs have also inflexions which indicate the relation of the action described to other actions, *i.e.*, the time at or during which it takes place, and its completeness or incompleteness: these are called *Tense* inflexions: also inflexions which indicate the way in which the action is viewed by the speaker—these are *modal* inflexions, or inflections of *Mood*; and again they have inflexions indicating that the action is done (1) by the subject, in which case the verb is said to be *Active*, (2) by the subject *to or for himself*, when the verb is said to be *Middle*, (3) *to* the subject, when the verb is said to be *Passive*: these inflexions are called inflexions of *Voice*.

INFLEXIONS OF COMPARISON.

Adjectives, and many adverbs have also inflexions expressing the degree in which the quality is possessed by the person, thing, or action: these are called inflexions of *comparison*.

The first twenty exercises (which have been translated from an early edition of Prof. G. Curtius's Greek Grammar) are intended to familiarise the learner with the *forms* and simplest uses of the inflexions above described, full lists of which will be found in a Greek Grammar.

N.B. It is often hard to decide whether a Greek noun is to have the article before it or not : sometimes a noun has the definite article in English and not in Greek ; sometimes there is in English either the indefinite article or none at all, where the Greek noun has the article before it. The Greek article, like the English definite article, is a demonstrative pronoun which has lost much of its demonstrative force. When placed before a noun it gives it a slight prominence. The reasons which lead the speaker in any language to give this slight prominence to a noun, though in the main the same, are sometimes so subtle and even capricious that it is impossible to give concise general rules for the use of the article (see below, p. 33).

FIRST DECLENSION.

Ex. 1.

1. I wonder at the strength of the soul.
2. Moderation and self-restraint and attention gain the rule.
3. Cyrus was honoured on account of his moderation and every virtue.
4. The general gained great honour on account of his wisdom and bravery.
5. Praise is often the beginning of friendship, blame of hatred.
6. At Thebes the senate met in the portico of the market-place.
7. Practise self-restraint in anger, in pleasure, in pain.

8. We often err through ignorance.
9. We punish on account of wickedness.
10. Keep yourselves from all annoying cares.
11. The king got many Median dresses made.

1. *I wonder at* θαυμαζω. 2. *Gain* κατεχουσι.
 3. *Cyrus* Κυρος, *was honoured* ἐτιματο, (*his article*),
every πας (gen. fem. πασης). 4. *General* στρατηγος,
gained ἐκτησατο, *great* μεγας (acc. fem. μεγαλην), *his*
article. 5. *Praise* ἐπαινος, *is* ἐστι, *blame* ψογος.
 6. *At* ἐν, *met* ἦν (lit. *was*). 7. *Practise* ἀσκει. 8. *We*
err ἀμαρτανομεν, *through* δια (with acc.). 9. *We punish*
κολαζομεν. 10. *Keep yourselves from* ἀπεχεσθε (with
 gen.), *all* πας (gen. plural fem. πασων), *annoying*
χαλεπος (gen. plur. χαλεπων). 11. *King* βασιλευς, *got*
made παρεσκευασατο, *many* πολυς (acc. plur. fem.
 πολλας), *Median* Μηδικος (acc. plur. fem. Μηδικας).

Ex. 2.

1. Cyrus the son of Cambyses founded the kingdom of the Persians.

2. Art supports the artist.

3. Euripides was a disciple of Anaxagoras.

4. There was in Athens a statue of Athene the work of Phidias.

5. Self-restraint befits the youth.

6. We wonder at Orestes and Pylades on account of their friendship.

7. It is the judge's duty to keep himself from anger.

8. The bravery of the Spartans was renowned.

9. Shipwrecks have often happened through the north-wind.

10. The sophists used to teach astronomy and geometry and music.

1. *The son of Cambyses* ὁ τοῦ Καμβύσου, *founded* ἐκτίσσε. 2. *Supports* τρεφεῖ. 3. *Was* ἦν. 4. *There was* ἦν, *statue* ἀνδρίας, *the work* ἔργον. 5. *Befits* πρέπει (with dat.). 6. *We wonder at* θαυμάζομεν, *their* is to be translated by the article. 7. *It is the duty of* ἐστὶ with the genitive, *to keep himself from* ἀπεχεσθαι (with gen.). 8. *Renowned* ἐνδοξός. 9. *Have happened* ἐγένοντο. 10. *Used to teach* ἐδίδασκον.

SECOND DECLENSION.

Ex. 3.

1. What horse or other animal is so useful as the good friend ?

2. Flee from the fault-finding.

3. The judge ought to consider deeds rather than words.

4. Many soldiers ran away from the camp of the enemies.

5. Justice and the laws are great possessions for men.

6. Sleep is a medicine for disease.

7. The poets call the food of the gods Ambrosia.

8. Anger often veils the mind of men.

9. Much people was before the temple of Athene.

10. It is hard to walk straight in the way of life.

11. Wealth without mind is just as useless as a horse without a bridle.

12. Welcome, friend.
13. The sea is now calm for the voyage.
14. The maids brought the bread to us in a basket.
15. You lived the life of a hare.
16. The good citizens flee from the senseless demagogue.

1. *What ποιος, α, ον, is ἐστι.* 2. *Flee from φευγε* (with acc.). 3. *The judge ought* δει τον κριτην (δει impersonal like the Latin oportet), *to consider σκοπειν.* 4. *Many πολλοι* (from πολυς), *ran away ἀπεδιδρασκον.* 5. *Are εἰσι, great μεγας* (neut. plur. μεγαλα), *possessions ἀγαθα, for dat.* 6. *For gen.* 7. *Call λεγουσι.* 8. *Veils καλυπτει.* 9. *Was ἦν.* 10. *It not to be translated, to walk πορευεσθαι, straight ὀρθως.* 11. *Just as ὁμοιως, as και.* 12. *Welcome χαιρε.* 13. *For προς* (with acc.). 14. *Brought to us προσεφερον.* 15. *You lived ἐζης.* 16. *Flee from φευγουσι.*

THIRD DECLENSION.

Ex. 4. (consonant stems.)

1. The heavy-armed-soldiers wore corslets.
2. Vultures are terrible to small birds.
3. The heralds summoned the people to the assembly.
4. To obey old men befits young ones.
5. Sons are columns of the house.
6. Cyrus had receivers of customs and dispensers of expenditure and overseers of works and guardians of treasures.
7. Ambition stimulates to-run-risks on behalf of one's native-land.

8. In every pursuit the feeble are many, the zealous few.

9. Men produce nothing considerable in the way of what is useful to life without fire.

10. Son, obey your father and your mother.

11. The shields of the Greeks were small.

12. Nothing is more pleasant than spring after winter.

13. The Athenians were moderate in private life.

14. Socrates said that envy was the saw of the soul.

15. The best of the boys died in the prime of life.

16. Chrysantas, a friend of Cyrus, was neither swift of foot nor strong of hand, but excelled in wisdom.

1. *Wore* ἔφερον. 2. *Are* εἰσι. 3. *Summoned* συνεκαλεσαν. 4. *To obey* πειθεσθαι (with dat.), *befits* προσηκει, (with dat.) 6. *Had* εἶχε. 7. *Stimulates* παροξυνει, *to run risks* κινδυνευειν, *on behalf of* ὑπέρ (with gen.), *one's* article. 8. *Every* πᾶς (dat. sing. neut. παντί). 9. *Produce* κατασκευαζονται, *nothing* οὐδέν, *in-the-way-of-what-is-useful* τῶν χρησιμῶν. 10. *Obey* πειθου, *your* article. 11. *Were* ἦσαν. 12. *Nothing* οὐδέν, *more pleasant* ἡδίων. 13. *In-private-life* ἰδιᾶ. 14. *Said* εἶπε (use acc. with inf.), *was* εἶναι. 15. *Best* ἀριστος, *died* ἀπώλετο. 16. *Of foot, of hand* dative, *excelled* διεφερε, *in* dat.

Ex 5. (semi-vowel stems.)

1. The nature is advanced by practice and teaching.

2. Men need rest.

3. Sardis was after Babylon the richest city in Asia.
4. He who looked at the face of the Gorgon was turned to stone.
5. In the oldest time kings ruled over the Greeks.
6. All the Arcadians fled to the cities.
7. Husbandmen keep horses, oxen, and goats.
8. Serpents devour hares and foxes.
9. The gods gave a great gift to men : hope.
10. We wonder at the great deeds of the heroes.
11. Envy is the sign of a bad nature.
12. Old women are great talkers.
13. Fair deeds afford the noble true pleasure.
14. We ought to adorn the state rather by the virtue of the citizens than by statues.

1. *Is advanced* αὐξεται, *by dat.* 2. *Need* δεονται (with gen). 3. *Was* ἦσαν, *richest* πλουσιωτατος, η, ον, *in Asia*, say of Asia. 4. *He-who-looked-at* ὁ προσβλεψας, *was turned* μετεβληθη, *to εις.* 5. *Oldest* παλαιωτατος, η, ον, *ruled* ἥρχον, *over gen.* 6. *Fled* ἐφυγον. 7. *Keep* τρεφουσι. 8. *Devour* κατεσθιουσιν. 9. *Gave* ἔδωκαν, *great* μεγα. 10. *We wonder at* θαυμαζομεν, *great* μεγαλα. 12. *Great talkers* πολυλογοι (adj.). 13. *Afford* παρεχουσι, *true* ἀληθης (acc. sing. ἀληθη). 14. *We ought* χρη (impers.), *to adorn* κοσμειν, *by dat.*

Ex. 6. (stems which drop the final consonant).

1. Alexander conquered the nations of Asia.
2. The general accustomed his soldiers to bear toils and cold and heat and hunger and thirst.

3. Cleanthes said that the uneducated differed from beasts only in form.

4. The long walls led from the city to the Piræus.

5. The strength of man is diminished by old age.

6. A tile thrown down from the roof killed Pyrrhus king of Epirus.

7. Great cities are like to swarms of bees.

8. The Greeks worshipped Herakles as a god.

9. The Athenians set up a statue to Socrates in the market place of the city.

10. They give-the-signal in war with horns and trumpets.

11. The Lacedemonians were in want of triremes.

12. Thou speakest true things.

1. *Conquered* ἐνίκησε. 2. *Accustomed* προσειθίζει, his article, *to bear* φερεῖν. 3. *Said* εἶπε, that acc. acc. with infin., *to differ* διαφέρειν, in dat. 4. *Led* ἤγεν. 5. *Is diminished* μειοῦνται, by dat. 6. *Thrown down* καταβληθεῖσα, *killed* ἀπέκτεινε. 7. *Are like to* εἴκοσι. 8. *Worshipped* ἐσεβοντο, as not to be translated. 9. *Set up* ἀνεστησαν. 10. *They give the signal* σημαίνουνσι, with dat. 11. *Were in want of* ἔδεοντο (gen.). 12. *Thou speakest* λέγεις, *true things* neut. plur. of ἀληθής.

Ex. 7. Irregular Nouns.

1. O woman, silence brings honour to women.

2. Many temples were built to Zeus.

3. Prometheus moulded men out of water and earth.

4. As a wolf is like a dog, so is a flatterer like a friend.

5. Man has two ears but only one mouth.
6. A man's virtue is known in evils.
7. Helen was thought the most beautiful of women.
8. To be a brave man is worth more than gold.
9. The heroes in Homer carry generally two spears.
10. The poets call Zeus father of gods and men.
11. Heré was the mother of Ares and Hephæstus.

1. *Brings* φερει. 2. *Were built* ἰδρνοντο. 3. *Moulded* ἐπλασε. 5. *Has* ἔχει, two δυο, one ἐν. 6. *Man's use* ἀνρ, is known γιγνωσκειται. 7. *Was thought* ἐνομιζετο, most beautiful καλλιστη (fem.). 8. *To be* εἶναι (the substantive must be in the accusative), brave ἀγαθος, man ἀνρ, worth more πλειονος. 9. *In* παρα (with dat.), carry φερουσι, generally ὡς ἐπὶ το πολυ. 10. *Call* λεγουσι.

Ex. 8. Adjectives.

1. Precious youth is shortlived as a dream.
2. Sedition among the citizens is a grievous disease.
3. Truth is imperishable and eternal.
4. The word of truth is simple.
5. Mitylene was a fair and great city of the island of Lesbos.
6. Croesus got great treasures.
7. Take just poverty rather than unjust wealth.
8. Fortune furnishes us a costly table, self-restraint a satisfying one.
9. Gold and silver offerings were placed in Delphi first by Gyges the king of the Lydians.
10. Justice is incorruptible and not-to-be-persuaded.
11. Evil associations corrupt good manners.

1. *Is ἐφύ.* 2. *Among* *γεν.* 4. *Is ἐφύ.* 5. *Was ἦν.*
 6. *Got ἐκρησατο.* 7. *Take ἀποδεχου.* 8. *Furnishes*
παραιθῆσι, us ἡμιν, omit one. 9. *Were placed ἀνετεθῆ,*
by ὑπο (gen.) 11. *Corrupt φθειρονσι(ν) good χρηστος.*

Ex. 9. Comparison of Adjectives.

1. It is harder to find one who bears good well than one who bears evil well.

2. There is not a stronger phalanx than that of faithful allies.

3. Nothing is more profitable than virtue.

4. What is fairer than to defend one's friends?

5. Athens was a very great, and in respect of wisdom and power, a very glorious city.

6. It is not just that the better man should be injured by the worse.

7. What notion could be baser than to make more of money than of friends?

8. Disgrace is less than no punishment for the sensible.

9. The horse is swifter than the mule.

10. The deepest rivers are the slowest.

11. The best notion is always the truest.

12. The truth is always the best.

13. Hesiod says : "the half is more than the whole."

14. Pardon is sweeter than revenge.

15. It is better to be a late learner than one who learns nothing.

16. Wealth is a weak anchor ; fame a still weaker.

17. A very great thing in a very small thing is a good mind in a man's body.

B

18. All men do best and most easily and most quickly what they understand.

N.B.—*Than* after a comparative is to be translated either by *ἢ* (*quam*), or by the simple gen. (Lat. abl.)

1. Omit *it*, to find εἶπεῖν, one who bears (nom.) ὁ φερων, good neut. of the adj. with the article, the same for evil. 2. *That* article. 3. *Nothing* οὐδεν. 4. *What* τι, to defend ἀρῆγειν with dat., one's article. 5. *Very* superlative, in respect of is to be translated by the simple acc., like the Latin "*nec genus indecores.*" 6. *That* δε., acc. with inf., to be injured βλαπτεσθαι. 7. *What* τις, could be ἂν εἴη, to make more of περι πλεωνος ποιεισθαι. 8. *No* οὐδεις (gen. sing. fem. οὐδεμιας). 13. *Says* λεγει, the half το ἡμισυ, the whole το παν. 15. *To be* εἶναι, a late learner ὀψιμαθης, acc., one who learns nothing ἀμαθης, acc. 17. *Very* superl., thing neut. of adj. 18. *Do* πρᾶσσουσι, best δε. the superlative of the adverb is to be translated by the neuter plural of the superlative of the adjective, *what* ἃ, *they* understand ἐπιστάνται.

Ex. 10. Pronouns.

1. The many do not examine themselves.
2. Our friends call us allies.
3. We trust you now ; but you also must behave so to us.
4. Cyrus cared for those under him as for his own children.
5. Men need one another.
6. To have conquered oneself is an honourable victory.
7. First I will explain to you my view.

8. A thief said to Demosthenes, "I did not know that it was yours;" Demosthenes answered: "But you knew that it was not yours."

1. *Examine* ἐξεταζουσι(ν). 2. *Call* καλουνσι. 3. *Trust* πιστευομεν (dat.), *you must* δει (impersonal) with the acc., *behave* ἔχειν, *to prep.* 4. *Cared for* ἐθεραπευε, *those article, his own*—those (art.) of himself. 5. *Need* δεονται (gen.). 6. *To have conquered* νενικηκεναι. 7. *I will explain* ἀποδειξω. 8. *Said* ειπε, *I knew* ᾔδειν, *that* ὅτι, *answered* ἀπεκρίνατο, *you knew* ᾔδεις, *for yours* use *thine*.

Ex. 11. Pronouns.

1. They said this about you both.
2. With him the facts stand better, with you the words.
3. This was the very time.
4. No one is free who does not rule himself.
5. I will bury my brother with this hand.
6. This also is a burden to be praised over much.
7. What possession is so useful as a good friend?
8. What is base to do, that is not fair to say.
9. What bird is more sweet-toned than the nightingale?
10. Such tales are heard very gladly.
11. Theseus made Athens so great that from that time it was the greatest of the Grecian cities.
12. Think that a man will be to thee such as he has been to others.
13. Whatever seems to thee best on thinking carry that out in deed.

1. *They said* ἔλεγον. 2. *With dat., stand* ἔχει. 3. *Time* καιρος. 4. *Rules* κρατεῖ (with gen.). 5. *I will bury* θαψῶ, *with dat.* 6. *To be praised* ἐπαινεῖσθαι. 8. *To do* ποιεῖν, *to say* λεγείν. 10. *Are heard* ἀκονοῦνται, *very gladly* ἡδιστα. 11. *Made* ἐποίησε, *that it was* ὥστε εἶναι. 12. *Think* νομίζει, *that &c., acc. with inf., will be* ἐσεσθαι, *to προς (acc.), he has been* γεγоне. 13. *Whatever, ὅτι ἂν, seems* ἐπιφαίνεται, *on thinking* λογιζομένων (dat. agreeing with σοι), *carry out* ἐπιτελεῖ, *in dat.*

VERBS.

Ex. 12. Imperfect Tenses.

1. One ought to speak the truth to everybody.
2. Do not be angry with him who speaks the truth.
3. God provided manifold nourishment for animals.
4. Like approaches to like.
5. The enemies perished at the hands of the pursuing.
6. On the sea the sailors obey the helmsman readily.
7. Those who sow hope that the corn will spring up well.
8. Obey those wiser than thou.
9. His subjects worshipped Cyrus as a father.
10. Xerxes had whippers-in in the army who compelled the soldiers to fight.
11. Do not pursue pleasure.
12. The city in which the citizens obey the laws most fares best in peace and is irresistible in war.
13. May ye grant us a fair death, O gods!

14. Tell me, friends, what am I to do that I may save you?

15. Let us avoid vice.

16. The apple of discord bore this inscription, "Let the fairest have me."

1. *One ought* $\delta\epsilon\iota$, *to* $\pi\rho\omicron\varsigma$. 2. *With* dat., *him who speaks* (article with participle). 3. *For* dat. 5. *At the hands of* $\dot{\upsilon}\pi\omicron$ (gen.). 6. *On* $\epsilon\nu$. 7. *Those who sow* (art. with part.), *that* acc. with inf. 9. *His subjects* lit. *the ruled*. 10. *Who compelled* part. 13. *May ye* optative. 14. *Tell* $\epsilon\iota\pi\alpha\rho\epsilon$, *am I to do* subjunctive. 15. *Let* subjunctive.

Ex. 13. Contracted Verbs.

1. It is better to work with the body than to have need of any man.

2. All men do anything for undying fame.

3. The science of the motion of the stars and the seasons of the year is called astronomy.

4. One ought to urge every man to be pious towards the gods.

5. The youths of the Persians sleep in the neighbourhood of the government-house for the sake both of keeping guard and of their temperance.

6. The Persians choose Cyrus leader of the expedition against the Medes.

7. It is better to confess than to be a liar.

8. Wealth serves vice rather than honesty.

9. Strive most to master the tongue.

10. How could any one honour the gods better than by doing as they bid?

11. The Lacedemonian was trained from a child to speak shortly.

12. Tantalus was hungry and thirsty although he saw fruits and water before him.

13. The ephors in Sparta punished those who did unlawful things.

14. How could the blind lead the blind?

15. By beauty of soul we gain trusty friends.

16. Not only praise the good but imitate them.

17. Thou accusest chance, O fool, while injuring thyself.

18. A trained mind makes up for the weakness of the body.

1. *With dat.* 2. *Anything* lit. *everything*, for *περι* with acc. 3. *Of*—say *about*. 4. *Towards* *περι* with acc. 5. *In the neighbourhood of*—say *around*, keeping *guard*—say *guard*; *their* article. 6. *Against* *εις* acc. 10. *Could* *αν* with the optative, *by* not to be translated. 11. *From* *εκ* gen. 12. *Although he saw—although seeing, him—himself*. 13. *Those who did art.* with part. 14. *Could see* sent. 10. 15. *By* simple dat. 17. *While injuring thyself*—say *thyself* (nom.) *injuring thyself* (*σκαυρον*).

Ex. 14. 2nd Aorist, active and middle.

1. In the plain round Coronea the Argives did not await the army of Agesilaus but fled to Helicon.

2. The general feared lest the mercenaries might leave their ranks.

3. A part of the soldiers is said to have fled to the enemy.

4. Theseus brought back the bull of Marathon to Athens.

5. May you flee from envy.

6. The god bade Jason to assemble the bravest of the Greeks and sail away.

7. Those are in every single respect the best who attend especially to one work.

1. *Await* imperf., *fled* aor. 2. 2. *Might leave* aor. 2 opt., *their* article. 3. *To have fled* πεφευγεναι. 4. *Of say in, to Athens* Αθηναζε. 5. *May you flee* aor. 2 opt. 6. Translate the first of the two infinitives by an aorist part. agreeing with the Greek for Jason. 7. *In every single respect*—say *in respect of each thing*—in respect of simple accusative, attend to *τρεπομαι ἐν* (with acc.)—use the subj. with *ἀν*.

Ex. 15. Future and Aor. 1, active and middle.

1. I shall look, and those whom I see practisers of fair and good things I shall honour.

2. When will you do what you should?

3. We will not hide the truth.

4. No one will hinder you, no one will blame you, no one will hurt you: even the stubborn you will soften by your words.

5. If you refrain from anger you will profit, but if you do not you will become a fool.

6. Shall we lament the dead or think them happy?
7. When you have driven the enemy off you will inhabit a free city.
8. The giants attacked the gods.
9. I think it a great thing to achieve the rule, but a still greater to keep it.
10. Man alone of all creatures believes in gods on account of his relation to God.
11. Beginning from children let us be practisers of fairer deeds.
12. Let us not laugh when sitting by those who are weeping.
13. The Athenians founded many cities in each of the two continents, and colonized every island.

1. *Whom I see*, relative and *ἀν* with the subj.
2. *What* neut. plur., *you should* *δεῖ*.
4. *By* dat.
5. *If you refrain*, part., *become a fool* *μωραίνω*.
6. *Think happy* *μακάριζω*.
7. *When you have* *ἔσθ*. aor. part.
11. *Let us be* *ᾠμεν*.
12. *By* *παρά* (dat.), omit *when*, *those who* participle.

Ex. 16. The Perfect.

1. I have not lived any where else than with you.
2. We prefer to possess treasures of wisdom rather than treasures of silver and gold.
3. Pythagoras has been here three days already.
4. The Persians educate their children to honour old men, but to be honoured before young men.
5. Cyrus, having spent ten years among the youths, was reckoned among the full-grown men.

6. The king's style of living was very moderately arranged.

7. The Arabians killed elephants with arrows dipped in serpents' gall.

8. Pyrrhus said to a man who promised to teach him tactics but had never been in battle, that he did not need a general who had never heard the trumpets.

9. In epic poetry we have wondered most at Homer, but in tragedy at Sophocles.

10. When the "Clouds" of Aristophanes was acted the mask-makers had moulded Socrates as well as possible.

1. *Anywhere else* ἄλλοθι, *with* παρα (dat.). 2. *To possess* perf. of κραταμαι. 3. *To be here* ἐπιδημew. 4. *Honour before* προτιμaw, *young men* must be in the gen. 5. Among ἐν (with dat.), *was reckoned* simply *was*, cmit *men*. 7. *With* simple dat. 8. *To a man* dec. art. with part. pres., *had been* γεγove, *that he needed* simple inf., *who had* dec. perf. part. 9. *Epic poetry* τα ἐπη. 10. *When* dec. gen. absolute perf. part., *mask-maker* σκευοποιος, *as well as possible* ὅτι καλλιστα.

Ex. 17. Passive Aorists and Future.

1. Cyrus was educated in the laws of the Persians.

2. One ought to appear pleased if anything good happens to a friend and pained if anything evil, and to be anxious that he may not stumble.

3. By men who do not obey nothing good will be accomplished in war.

4. Palamedes was killed by Odysseus, being envied on account of his wisdom.

5. Without unity can neither a city be well conducted nor a house well managed.

6. We seek to be freed from hard things.

7. Diogenes, when asked how any one might become renowned, answered: "by despising renown."

8. Hylas is said to have been carried off by the Nymphs.

9. The fruit of wisdom will never be destroyed.

10. Cadmus, the son of Agenor, was sent from Phœnicia to seek Europa.

11. Hephæstus was lamed from the fall when he was thrown from heaven by Zeus.

12. The altars of Artemis on the Tauric Chersonese were reddened by man's blood.

13. Many of the most renowned men were banished from Athens.

1. *Was educated* 1st aor. pass. 2. *Pleased* συνηδόμενος, *if ἦν*, with subj., *pained* συναχθόμενος, *to be anxious* προφοβείσθαι, *that not μὴ* with subj. 3. *By men who* &c. dat. of part. with article. 4. *By* dat., *being envied* aor. 1 part. pass. 5. *Can be conducted* aor. 1. pass. opt. with ἂν, *conduct* πολιτεύω, *manage* οἰκεῖν. 6. *From* simple gen. 7. *When* simple part., *by* simple part. 10. *Was sent* aor. 2 pass. of ἀποστελλω, *to seek* ἰνᾶ with the opt. 11. *Was thrown* aor. 2 pass. 12. *On ἐν* (dat.), *man's* adjective derived from ἄνθρωπος.

Ex. 18. Verbs in -μι.

1. The Athenians placed many trophies.
2. The gods have granted us to possess much good.
3. What you have not offered do not take back.
4. Put chains on the strangers.
5. He who is ruled by desires can do what is need-
ful neither for himself nor for his friend.
6. The enemies having placed guards, and having
kindled many fires before the guards, went to sleep.
7. Men fear death as if they well knew that it is the
greatest of evils.
8. Chærephon asked the oracle in Delphi if any one
was wiser than Socrates.
9. The judge sits there to decide justly.
10. Do you know well what you are going to do?
11. Every one ought to get true friends for himself.
12. What a man has not himself he cannot give to
another.
13. Those who have made the laws must themselves
repeal them.
14. Wind swells empty bottles, self-conceit foolish
men.
15. We unstring the bow and the lyre to string
them again.
16. Would that I could bear fortune wisely.
17. Archidamus being asked who defended Sparta
answered : "the laws."
18. Show thy magnificence in kindnesses to thy
friends.

19. If you do not guard the small things you will lose the great ones.

5. *He who dec.* art. with part., *what is needful* τα δεοντα, *his art., for dat.* 6. *Went to sleep* aor. 1 pass of κοιμασμαι. 7. *As if they knew—as knowing,* that οτι. 8. *Ask the oracle* μαντενομαι, *was opt.* 9. *To decide* ινα with subj. 11. *To get middle of* τιθημι, *for dat.* 12. *What neut. plur., a man* τις, *can give* use the aor. 2 opt. of διδωμι with αν. 13. *Those who have made* art. with part. of τιθημι. 14. *Swells* use διυσθημι. 15. *To string* ινα with subj. of επιτεινω. 16. *Would that I could bear* ειθε with opt. 17. *Defended* perf. opt. of προιστημι. 18. *Thy article.* 19. *If* εαν with subj. *not μη, omit ones.*

Ex. 19. Irregular Verbs.

1. Boys go to the teachers to learn their letters.
2. It is sweet for the unfortunate to forget for a short time their present evil.
3. Pelops on receiving the kingdom in Pisa, and drawing to himself the most of those dwelling in the and, named it from himself Peloponneses.
4. None of the Persians is excluded by law from honour and rule.
5. The Peloponnesians ravaged Attica in the fifth year of the war.
6. You will benefit your native land in the highest degree if you raise not the roofs but the souls of the citizens.

7. If you ever chance to be in danger, seek to save yourself honourably.

8. The thirty ordered Leon to be led into the dome that he might die.

9. What is sought is attainable, but what is neglected escapes us.

10. Better die ten thousand times than do anything in flattery.

11. In Delphi there was written on the temple: "Know Thyself."

12. I will try to teach you as quickly as possible.

13. Not to obtain the good is not so hard as having obtained it to be deprived of it.

1. *To learn* fut. part., *their* article. 2. *For the unfortunate* simple acc., *their* art., *present* perf. act. part. from *παριστημι*. 3. *On receiving* *doc.* aor. part., *draw to oneself* *προσαγω*, *the most* *οἱ πολλοί*, *from* *ἀπο* with gen. 4. *Is excluded* perf. pass., *from* simple gen. 6. *In the highest degree* *τα μέγιστα*, *if* *ἐάν* with subj., *raise* *αύξανω*. 7. *If* *ἐάν* with subj., *I chance to be in danger* *τυγχάνω κινδυνεύων*, *honourably* *καλῶς*. 8. *To be led* aor., *that* *ἵνα* with aor. opt. 9. *What* art. with part., *attainable* verbal adj. from *ἀλίσκομαι*, *escapes us* *ἐκφεύγει*. 10. *In flattery* simple dat. 11. *Written* perf. pass. part., *know* aor. 2 imperative. 12. *As quickly as possible* *ὥς ταχιστα*. 13. *Having obtained* aor. part.

Ex. 20. Irregular Verbs.

1. It seems good to the general to take the field against the enemy.

2. If a man goes to war he will need allies.
3. The Athenians fought bravely at Salamis.
4. Even those who had never seen Cyrus were willing to obey him.
5. It is very hard to remove calumny from men.
6. I came into every danger and yet I was saved, having received no evil.
7. Everything good has arisen from the striving after the beautiful.
8. To become renowned men run the greatest risks.
9. Our men are now safe to suffer nothing.
10. Pythia gave answer that no one was wiser than Socrates.
11. What has happened has not happened unhopcd for.
12. It is irksome to be taken as a friend against one's will.
13. Cyrus besieged Miletus both by land and sea, and tried to bring back the exiles.

2. *If* ἐάν with subj., a man τις. 3. *At* ἐν. 4. *Those who* δέ. art. with perf. part. 5. *From* simple gen. 6. *And yet* καίτοι. 7. *Has arisen* aor. 2 from γίγνομαι, the striving infin. of ἐπαύ used with the article as a substantive, after simple gen. 8. *To become renowned* ὑπερ with the gen. of the infinitive used as in the last sentence, to run the greatest risks τα μέγιστα κινδυνεύειν. 9. Omit *men*, safe ἐν ἀσφαλει, to suffer aor. 2, nothing μηδεν. 10. *To give answer* (of an oracle) ἀναιρεω, that ὅτι. 11. *Has happened* perf. 2 from γίγνομαι.

12. *Against one's will*—say *unwilling*. 13. *Both by land and sea* και κατα γην και κατα θαλασσαν, *exiles* perf. act. part. of ἐκπιπτω.

THE PREDICATE.

The Predicate may be either *nominal*, i.e., a substantive or adjective which is asserted (by help of the verb to be, which is called the copula) to be a definition or attribute of the subject; οἱ πολῖται ἀνδρεῖοι (or στρατιῶται) εἰσὶ ; or it may be *verbal*, i.e., consist of a verb asserting that the subject does something, οἱ πολῖται μάχονται. The nature of the verbal predicate depends upon that of the verb: in the case given above the verb μάχονται forms a complete assertion by itself; but transitive verbs, inasmuch as they denote an action done to some person or thing, do not in themselves constitute a complete assertion; ὁρᾷ he sees, at once suggests the question “what does he see?” and this question must be answered by an accusative case. Again there are certain verbs which, though not transitive, do not in themselves make a complete assertion. The words οἱ πολῖται δοκοῦσι, the citizens seem, at once suggest the question “what do the citizens seem?” just as the words οἱ πολῖται εἰσὶ suggest the question “what are the citizens?” In both these cases the answer must be a nominative case. Such verbs are, grammatically speaking, only other forms of the copula. Some transitive verbs too can be used copulatively, i.e., they can assert something

about their object: *e.g.*, the words *καλοῦσι τὸν Κῦρον* they call Cyrus, suggest the question "*what* do they call him?" This question must be answered by an accusative case. Hence in the sentence, *οἱ πολῖται κάλουν τὸν Κῦρον ἐχθρόν* "the citizens call Cyrus an enemy," we have in *ἐχθρόν* a predicate within a predicate, for *ἐχθρόν* bears to *Κῦρον* the same relation that a nominal predicate bears to its subject. *ἐχθρόν* may be called a *secondary predicate*, because the whole clause *καλ. τὸν Κ. ἐ.* is itself the main predicate of the sentence.

Many intransitive copulative verbs can have the infinitive mood of a verb as their predicate, as *δοκεῖς μοι ληρεῖν*, "you seem to me to be talking nonsense." (*τυγχάνω*, I happen, and sometimes *αἰσθάνομαι*, I perceive, take as their predicate a participle agreeing with their subject, as—*ἔτυχον ἀπίων*, "I happened to be going away," *αἰσθάνομαι κάμνων*, "I perceive that I am ill").

Many transitive verbs used copulatively can have a secondary predicate in the infinitive, as—*κλαίειν με ἐποίησαν*, "they made me cry," *ἔφη τοὺς πολῖτας μάχεσθαι*, "he said that the citizens were fighting," *ᾔδει σε ἀπορεῖν*, "he knew you to be in difficulties."

When adjectives or substantives are appended to a noun by way of *explanation* or *distinction*, and are not meant to convey any *fresh* information, they are said to be used *attributively*; when attention is to be drawn to the application of the said substantives or adjectives as being the announcement of a *fresh fact*, they are said to

be used *predicatively*, because, like a predicate, they contain an *assertion*. Sometimes it is impossible to say from the form of a Greek sentence whether the substantive or adjective in question is used *attributively* or *predicatively*: the sentence *ἦκω Διὸς παῖς* might mean either "I, the son of Zeus, have come," or "I have come in the character of the son of Zeus." The most important and most general means of distinguishing the attributive use of a word from the predicative is this: words used *attributively* have the article before them, those used *predicatively* have *not*: *οἱ βάρβαροι τὸν θερμὸν οἶνον πίνουνσι* means "the barbarians are drinking their warm wine," but *οἱ βάρβαροι τὸν οἶνον θερμὸν πίνουνσι* means the barbarians are drinking their wine warm;" *οὗτος ὁ φιλόσοφος ἦκει* means "this philosopher has come," but *οὗτος φιλόσοφος ἦκει* means "this man has come in the character of a philosopher," *καλῶ Σωκράτη τὸν φιλόσοφον* means "I summon Socrates the philosopher," but *καλῶ τὸν Σωκράτη φιλόσοφον* is "I call Socrates a philosopher." The article here appears in its true character of a weak demonstrative: it points out something that does not want much pointing out, and thus implies that the fact it calls attention to was previously known, just as in the English sentence, "the title page is wanting," it is implied that everybody knew or thought that the book was to have a title page; while, when it is said "illustrations are wanting," there is no implication that the book was to have had illustrations. This predicative relation may

f course be borne by the dative or genitive case as well

Whenever then, two words, whether substantives, pronouns, or adjectives, occur in a Greek sentence in the same case and apply to the same object, the question must be asked, does one of them contain an assertion about the other, or not? in other words, is one of them used predicatively?

The following exercises contain examples of predicative and attributive use of substantives, pronouns, and adjectives, and of various forms of the secondary predicate :—

Ex. 21.

1. Where the citizens are ready the rulers must be ready too.

2. Those whom we always thought to be liars now appear the most trusty and incorruptible of all the citizens.

3. In the bravery of our soldiers we have the best defence of our city.

4. The best gifts of the gods are given to men against their will.

5. They seem to me to regard Philip as a guardian, not as an enemy.

6. We have in Socrates a wise teacher and a most faithful friend.

7. He brought the artists as overseers of the work, and the soldiers as guardians of the artists.

8. Here I am, ready to grant all you need.

9. For as he is the son of my daughter I must exalt him [and make him] great.

10. I will never weary of praising the man who has saved our house.

11. The saw he had was never sharp.

4. *Against their will* use ἀκωv. 9. *As he is* use participle. 11. To be translated by five Greek words.

Ex. 22.

1. If you take him, bring him hither as a prisoner.

2. It is for my friends that I am keeping the money, not for myself.

3. They are evidently going-to-neglect the laws and bring back the two brothers [to be] despots.

4. Why do they not perceive that they are losing their strength and becoming laughable to the rest of Greece.

5. If I see the soldiers fighting bravely I will leave off envying the enemy.

6. I will soon make them leave off hiding their money under-the-earth.

7. I happened to be hungry and feared lest Socrates should speak long.

8. The words were spoken falsely, but we heard them readily.

9. They found the Cretans with their bows unstrung, but the arrows which they had were long, and they used these arrows as spears and made all their enemies flee.

10. He only uses this as an excuse.

11. The expedition on which you are going is considerable, I hope the honour will be great too.

12. The general will be here directly and he will bring his soldiers to guard the camp.

3. *Evidently* use adj.; *going to neglect* fut. part. 8. *falsely* adj., *readily* adj. 9. *With say having.* 12. *To guard* fut. part.

VOCABULARY.

PRONOUNS AND NUMERALS ARE TO BE LOOKED FOR IN THE GRAMMAR.

A		answer	ἀποκρίνομαι
About	περι (gen. <i>with reference to</i> , acc. of place)	any	τις
accomplish	τελεω	appear	φαινομαι
accuse	κατηγορεω (gen.)	apple	μηλον
achieve	καταπρασσω	approach	πελαζω
act (of a play)	ἄγω	Arabians	Ἀραβες
after	μετα (acc.)	Arcadian	Ἀρκας (st. Ἀρκαδ-)
again	παλιν	Archidamus	Ἀρχίδαμος
against	ἐπι (acc.)	Ares	Ἀρης (st. Ἀρεσ-)
Agenor	Ἀγνωνρ (st.-ορ-)	Argive	Ἀργεῖος
Agesilaus	Ἀγησιλαος	arise	γιγνομαι
Alexander	Ἀλεξανδρος	Aristophanes	Ἀριστοφάνης (st. -εσ-)
all	πας	army	στρατευμα (st. -ματ-)
ally	συμμαχος	around	περι (acc.)
alone (adv.)	μονον	arrange	διατασσω
already	ἤδη	arrow	βελος (st. βε- λεσ-)
also	και	art	τεχνη
altar	βωμος	Artemis	Ἀρτεμις (st. -μιδ-)
although	καιπερ	artist	τεχνίτης
always	ἀει	as	ὥς, ὥσπερ
ambition	φιλοτιμία	Asia	Ἀσια
ambrosia	ἀμβροσια	ask	ἐρωταω
Anaxagoras	Ἀναξαγορας	assemble	(trans.) συναγω
anchor	ἀγκυρα	assembly	ἐκκλησια
and	και		
anger	ὀργη		
am angry	ἄχθομαι		
animal	ζωον		
another	ἄλλος		

association	ὁμιλία	blind	τυφλος
astronomy	ἀστρονομία	blood	αἷμα (st. -ματ-)
Athene	Ἀθηνα	body	σῶμα (st. σωματ-)
Athenians	Ἀθηναῖοι	both	ἀμφω
Athens	Ἀθῆναι (plur.)	both-and	καί-καί, τε-καί
attack	ἐπιχειρεῶ (dat.)	bottle	ἄσκος
attention	ἐπιμελεῖα	bow	τόξον
Attica	Ἀττική	boy	παῖς (st. παιδ-)
avoid	φεύγω	brave	ἀνδρείος
await	δεχομαι	bravely	ἀνδρείως
	B	bravery	ἀνδρεία
Babylon	Βαβυλῶν (st. -ων-)	bread	ἄρτος
bad	κακός	bridle	χαλῖνος
banish	ἐξοστρακίζω	bring	κομίζω
base	αἰσχρός	bring back	καταγω
basket	κανοῦν (st. κανεο-)	brother	ἀδελφός
battle	μάχη	bull	ταυρός
bear	φέρω	burden	ἄχθος (st. ἄχθεσ-)
beast	θηρίον	but	ἀλλὰ, δε
beautiful	καλός	by	ὑπο (gen.)
beauty	καλλός (st. καλλεσ-)		C
become	γίγνομαι	Cadmus	Καδμός
bee	μέλιττα	call	καλεῶ
before	πρὸ (gen.)	calm (adj.)	εὐδίας
begin	ἀρχομαι	calumny	διαβολή
beginning	ἀρχή	camp	στρατοπέδον
believe in	νομίζω (acc.)	can	δυναμαι
benefit	εὐεργετῶ	care	μεριμνα
besiege	πολιορκεῶ	carry off	ἀρπαζω
best	ἀριστός	Chærephon	Χαιρεφῶν (st. -ωντ-)
bid	κελεύω	chain	δεσμός pl. δεσμά
bird	ὄρνις (st. ὀρνίθ-)	chance	τύχη
blame	μεμφομαι (verb) ψόγος (sub.)	Chersonese	Χερσονήσος (f.)
		child	παῖς (st. παιδ-)

choose	αἰρεομαι
Chrysantas	Χρυσαντας
citizen	πολιτης
city	πολις (st. πολι-)
Cleanthes	Κλεανθης (st. -εσ-)
cloud	νεφελη
cold (subs.)	ψυχος (st. ψυχεσ-)
colonize	οικιζω
column]	στυλος
come	έρχομαι
compel	ἀναγκαζω
confess	ὁμολογεω
considerable	ἀξιολογος
continent	ἡπειρος (f.)
corn	σιτος
Coronea	Κορωνεια
corslet	θωραξ (st. θωράκ-)
costly	τιμηεις, εσσα, εν (st. τιμηντ-)
creature	ζων
Cretan	Κρης (st. Κρητ-)
Croesus	Κροισος
customs(dues)	προσοδοι (f.)
Cyrus	Κυρος

D

Danger	κινδυνος
day	ἡμερα
dead (the)	οι ἀποθανοντες
death	θανατος
decide	κρινω
deed	έργον, πραξις
deep	βαθυσ(st. βαθυ-)
Delphi	Δελφοι
demagogue	δημαγωγος

Demosthenes Δημοσθενης (st. -εσ-)

deprive	ἀποστερεω
desire	ἐπιθυμια
despise	καταφρονεω (gen.)
despot	τυραννος
destroy	φθειρω
die	ἀποθνησκω
Diogenes	Διογενης (st. -νεσ-)
dip	βαπτω
directly	παραντικα
disciple	μαθητης
discord	ἐρις (st. ἐριδ-)
disease	νοσος (f.)
disgrace	αἰσχυνη
dispenser	δοτηρ (st. δοτηρ-)
do	πρασσω
dog	κυων (st. κυν-)
dome	θολος (f.)
dream	ὄνειρος
dress	στολη
drive off	ἀμννομαι
dwell in	οἰκεω

E

Each	ἐκαστος
each of the	
two	ἐκατερος
ear	οὺς (st. ὠτ- n.)
earth	γη
easy	ῥαδιος
educate	παιδευω
elephant	ἐλεφας(st.-αντ-)
empty	κενος
enemy	πολεμιος
envy	φθονος

envy (verb)	φθονεω	fight	μαχομαι
ephor	ἐφορος	fire	πυρ (πυρ-)
Epirus	Ἑπειρος (f.)	first (adj.)	πρωτος
especially	μαλιστα	first (adv.)	πρωτον
eternal	αἰδιος	flatterer	κολαξ (st. κολακ-)
Euripides	Εὐριπιδης	flattery	κολακεια
Europa	Εὐρωπη	flee	φευγω
even	και	food	σιτος
ever	ποτε	fool	μωρος
every	πας (st. παντ-), πασα, παν (st. παντ-)	foolish	ἀνοητος
everybody	πας, ἕκαστος	foot	πους (st. ποδ-)
evident	δηλος	forget	ἐπιλανθανομαι (gen.)
evil	κακος	form	ειδος (st. ειδεσ-)
exalt	αύξανω	for the sake of	ἐνεκα
exclude	ἀπελαυνω	fortune	εὐτυχια
excuse	προφασις	found	κτιζω
expedition	στρατεια	fox	ἀλώπηξ (-εκ- f.)
expenditure	δαπανημα (st. -ματ-), use the plural.	free	ἐλευθερος
		free from	ἀπαλλασσω
		friend	φιλος
		friendship	φιλια
		from	ἐκ from the in- side (gen.) ; ἀπο from the outside (gen.)
	F	fruit	καρπος
Face	προσωπον	full-grown	τελειος
fact	ἔργον		G
fair	καλος	Gain	κταομαι
faithful	πιστος	gall	χολη
fall	πτωμα (st. πτωματ-)	general	στρατηγος
false	ψευδης (st. δεσ-)	geometry	γεωμετρια
fame	δοξα	giant	γιγας (st. γιγαντ-)
fare	διαγω	gift	δωρον
father	πατηρ (πατ(ε)ρ-)		
fault-finding	φιλατιος		
fear	φοβεομαι		
feeble	φauλος		
few	ὀλιγοι (plur.)		

glorious	εὐδοκιμος	heavy-armed	
go	έρχομαι	soldier	ὅπλιτης
go to war	πολεμεω	Helen	Ἑλένη
goat	αἶξ (st. αιγ-)	Helicon	Ἑλικων (st-ων-)
God	Θεος	helmsman	κυβερνητης
(am)going to	μελλω	Hephaestus	Ἥφαιστος
gold	χρυσος	Heracles	Ἡρακλῆς (st. -κλεεσ-)
gold (adj.)	χρυσους (st. -σεο-)	herald	κηρυξ (st. κηρῦκ-)
good	ἀγαθος	Heré	Ἡρα
Gorgon	Γοργω (st. -γο-)	(I am) here	ἡκω
government-		hero	ἥρως (st. ἡρω-)
house	ἀρχειον	Hesiod	Ἡσίοδος
grant	χαρίζομαι	hide	κρυπτω
great	μεγας, μεγαλη, μεγα	hinder	κωλυω
Grecian	Ἑλληνικος	hither	δευρο
Greek	Ἑλλην (st.-ην-)	Homer	Ὅμηρος
grievous	βαρυν (st. βαρυ-) χαλεπος	honesty	χρηστοτης (st. -τητ- f.)
guardian,		honour	τιμή
guard	φυλαξ (st.-ακ-), φυλακη	honour (v.)	τιμαω
guard (verb)	φυλασσω	honourable	καλος
Gyges	Γυγης	hope	ἐλπεις (st. ἐλπιδ-)
		hope (verb)	ἐλπιζω
		horn	κερας (st. κερα(τ)-n.)
	H	horse	ἵππος
Hand	χειρ (st. χειρ-)	house	οἶκος
happen	τυγχανω, συμβαίνω	how?	πως ;
hard	χαλεπος	hunger	λιμος
hare	λαγως	(am) hungry	πειναω
hatred	ἐχθρα	hurt	βλαπτω
have	έχω	husbandman	γεωργος
hear	ἀκουω	Hylas	Ἵλας
heat	θαλπος (st. θαλπεσ-)	I	
heaven	οὐρανος	If	εἰ
		ignorance	ἀνοια

imitate	μιμεομαι
imperishable	ἀφθαρτος
in	ἐν (dat.)
incorruptible	ἀδωρος
inhabit	νεμομαι
injure	ἀδικεω
inscription	ἐπιγραφη
into	εἰς (acc.)
irksome	ἐργωδης (st.-εσ-)
irresistible	ἀνυποστατος
island	νησος (f.)

J

Jason	Ἰασων (st. -σον-)
judge	κριτης
just	δικαιος
justice	δικη
justly	δικαιως

K

Keep	διασωζομαι
kill	ἀποκτεινω
kindle	καιω
kindness	εὐεργεσια
king	βασιλευς (st. βασιλε(ν)-)
kingdom	βασιλεια
know	γινωσκω, οἶδα

L

Lacedemo- nian	Λακεδαιμονιος
(am) lamed	χωλενομαι
lament	στενω
land	χωρα
laugh	γελαω
laughable	γελοιος

law	νομος
lead	ἀγω
leader	ἀρχων (st. ἀρχοντ-)
learn	μανθανω
leave	λειπω
leave off	πανομαι
(make to) leave off	πανω
Leon	Λεων (st. λεοντ)
Lesbos	Λεσβος (f.)
less	ἥσσων (st. ἥσσον-)

lest	μη
letter	γραμμα (st. -ματ-)
liar	ἐξαρνος (adj.)
life	βιος
like	ὁμοιος
live	βιωω
long	μακρος (adv. μακρον)

look	θεαομαι
lose	ἀπολλυμι
Lydian	Λυδος
lyre	λυρα

M

Magnificence	μαγαλοπρεπεια
maidservant	θεραπεινα
make	ποιεω
make (a law)	τιθημι
make up for	ὀρθωω (acc.)
man	ἄνθρωπος, ἀνηρ, (st. ἀνδρ-)
manifold	παντοδαπος
manners	ἥθη (plur., st. ἥθεσ-)

many	πολλοι, αι, α	neglect	ἀμελεω (gen.)
Marathon	Μαραθων (st. -ων-)	neither—nor	οὔτε—οὔτε
market-place	ἀγορα	never	οὔποτε
mask-maker	σκευοποιος	nightingale	αἰδων (st. αἰδον- f.)
master (verb)	κρατεω (gen.)	noble	γενναιος
Median	Μηδος	no-one	οὔδεις, οὔδεμα, οὔδεν (masc. st. οὔδεν-)
medicine	φαρμακον	north-wind	βορρᾶς (gen. βορρά)
mercenaries	μισθοφοροι	not	οὐ(κ), μη
Miletus	Μιλητος (f.)	notion	δοξα
mind	νους (st. νοο-)	not - to - be -	
Mitylene	Μιτυληνη	persuaded	ἀνεπτευκτος
moderate	σωφρων (st. σωφρον-), συμ-μετρος	nourishment	τροφη
moderation	σωφροσυνη	now	ἤδη (jam), νυν (nunc)
money	χρηματα (plur., st. -ματ-)	nymph	νυμφη
most	μαλιστα		Ο
mother	μητηρ (st. μητ(ε)ρ-)	Obey	πειθομαι (dat.)
motion	φορα	obtain	λαμβάνω
much	πολυς, πολλη, πολυ	Odysseus	Ὀδυσσευς (st. -σε(υ)-)
mould	πλασσω	offer	ἀνατιθημι
mouth	στομα (st. στοματ-)	offering	ἀναθημα (st. -ματ-)
mule	ἡμιονος	often	πολλakis
music	μουσικη	old-age	γηρας (st. γηρα(τ)- n.)
must	δει (impers. with acc.)	old man	γερων (γεροντ-)
Name	Ν	old woman	γραυς (st. γρα-υ- n.)
nation	ὄνομαζω	on	ἐπι (dat.)
native land	ἔθνος (st. ἔθνεσ-)	on account of	ἐνεκα (gen.)
nature	πατρις (st. πατριδ-)	only	μονον
need	φυσις (st. φυσι-)	or	ἢ
	δεομαι (gen.)		

order	προστασσω	poet	ποιητης
Orestes	Ὀρεστης	portico	στοα
other	ἄλλος (neut. ἄλλο)	possess	perf. of κταομαι
ought	δει, χρη (impers. with acc.)	possession	κτημα(st.-ματ-)
out of	ἐκ (gen.)	poverty	πενια ἱ
over much	λιαν	power	ἰσχυς(st. ισχυ-f)
overseer	ἐπιστατης	practice	μελετη
οχ	βους (st. βο(v)-) Ρ	practiser	ἀσκητης
Pain	λυπη	praise	ἐπαινω
Palamedes	Παλαμηδης	precious	τιμηεις (st. -ηεντ-) -ηεσσα, -ηεν, πολυτε- λης (st. -λεσ-)
pardon	συγγνωμη	prefer	προαιρεομαι
part	μερος(st. μερεσ-)	prime	ἀκμη
peace	ειρηνη	prisoner	δεσμιος
Peloponnesian	Πελοποννησιος	profit	κερδαινω
Peloponnesian	Πελοποννησιος	profitable	κερδαλεος
Pelops	Πελοψ (st. Πελοπ-)	Prometheus	Προμηθευς (st. -θε(v)-)
people	λεως	promise	ὑπισχνεομαι
perceive	αἰσθανομαι	provide	ἐκποριζω
perish	ἀποθνησκω	punish	ζημιωω
Persian	Περσης	punishment	ζημια
phalanx	φαλαγξ (st. φαλαγγ-f.)	pursue	διωκω
Phidias	Φειδιας	pursuit	ἐπιτηδευμα (st. -ματ-)
Phoenicia	Φοινικια	put on (the table)	προστιθημι
(am) pious	εἰσεβρω	Pylades	Πυλαδης
Piraeus	Πειραιευς (st. Πειραιε(v)-)	Pyrrhus	Πυρρως
Pisa	Πισα	Pythagoras	Πυθαγορας
place	ἰστημι, καθισ- τημι	Pythia	Πυθια
plain	πεδιον		Q
pleasure	ἡδονη	Quick	ταχυς
			R
		Rank	ταξις (st. ταξι-)

rather	μαλλον	say	λεγω
ravage	τεμνω	science	ἐπιστημη
readily	ἡδευς	sea	ποντος
ready	προθυμος	season	ὥρα
receive	παραλαμβανω	sedition	στασις (st στασι-)
receiver	ἀποδεκτηρ (st. -τηρ-)	see	ὁραω
redde	φοινισσω	seek	ζητω
refrain from	ἀπεχομαι (gen.)	(it) seems	
relationship	συγγενεια	good	δοκει
regard	νομιζω	self-conceit	οἴημα (st. -ματ-)
remove	ἐξαιρεομαι	self-restraint	ἐγκρατεια
renown	δοξα	senate	βουλη
renowned	ἐνδοξος	senseless	ἀνους st. (ἀνοο-)
repeal	λυω	sensible	φρονιμος
rest	ἀναπανσις (st- -σι-)	serpent	ὄφεις (st. ὄφι- m.)
revenge	τιμωρια	serve	δουλεω (dat.)
river	ποταμος	sharp	ὀξυς (like ἡδυς)
roof	τεγος (st. τεγεσ-)	shield	ἀσπις (st. ἀσπιδ-)
round	περι (acc.)	shipwreck	ναναγια
rule	ἀρχη	short	βραχυς (st. βραχυ-) βρα- χεια, βραχυ
rule (verb)	ἀρχω, κρατω (gen.)	short-lived	ὀλιγοχρονιος
ruler	ἀρχων (st.-οντ-) S	show	δεικνυμι
Sail away	ἐκπλεω	sign	σημειον
sailor	ναυτης	silence	σιγη
Salamis	Σαλαμις (st. -μῖν-)	silver	ἀργυριον
Sardis	Σαρδεις (plur. st. -δι-)	silver (adj.)	ἀργυρους (st. -ρεο-)
satisfying	αὐταρκης (st. -κεσ-)	simple	ἀπλους (st. ἀπλοο-)
save	σωζω	sit	καθημαι
saw	πριων (st. πριον- m.)	sleep	ὑπνος
		sleep (verb)	κοιμαομαι
		slow	βραδύς (like βραχυς)

small	σ) μικρος	sweet-toned	εὐφωνος
so	οὕτως	swift	ὥκως (like βραχύν)
Socrates	Σωκρατης (st. -τες-)		T
soften	μαλασσω	Table	τραπέζα
soldier	στρατιωτης	Tantalus	Τανταλος
son	παις (st. παιδ-)	Tauric	Ταυρικος
soon	ταχα	tactics	τακτικη
sophist	σοφιστης	tale	λογος
Sophocles	Σοφοκλης (st. -κλεεσ-)	take	αἶρεω
soul	ψυχη	take back	ἀπολαμβάνω
sow	σπειρω	take the field	στρατενομαι
Sparta	Σπαρτη	teach	διδασκω
Spartan	Σπαρτιατης	teacher	διδασκαλος
speak	λεγω	teaching	μαθησις (st. μαθησι-, lit. learning)
spear	δορυ (st. δορα-)	temperance	σωφροσυνη
spend	διατελεω	temple	νεως
spring	ἐαρ (st. ἐαρ- n.)	terrible	δεινος
spring up	φυομαι	than	ἢ
star	ἀστρον	that (in order that)	ἵνα
state	πολις (st. πολι-)	Thebes	Θηβαι (plur.).
statue	ἀνδριας (st. -δριαντ- m.)	there	ἐκει
still	ἐτι	Theseus	Θησευς (st. -σε(υ)-)
stone	λιθος	thief	κλωψ (st. κλωπ-)
stranger	ξενος	think	νομίζω
strength	ῥωμη, κρατος (st. κρατεσ-)	thirst	διψος (st. διψεσ-)
string (verb)	ἐπιτεινω	am thirsty	διψαω
strive	πειρασμαι	this	οὗτος
strong	ἰσχυρος	throw	βάλλω
stubborn	σκληρος	through	δια (gen. by means of, acc. on account of)
stumble	σφαλλω	tile	κεραμις (st. -μιδ-)
style of living	διαίτα		
suffer	πάσχω }		
swarm	σμήνος (st. -νεσ-)		
sweet	ἡδύς (like βραχύν)		

time	χρονος	victory	νικη
to	εις (acc.)	view	γνωμη
too	και	virtue	αρετη
toil	πονος	voyage	πλους (st. πλοο-)
tongue	γλωσσα	vulture	γυψ (st. γυπ- m.)
tragedy	τραγωδια		
train	μελετω	W	
trained	παιδευτος	Wall	τειχος (st. -χες-)
treasure	θησαυρος	war	πολεμος
trireme	τριηρης (st. -ρεσ-)	water	ιδωρ (st. ιδατ-)
trophy	τροπαιον	way	οδος (f.)
true	αληθης (st. -θεσ-)	weak	ασθενης (st. -νεσ-)
trumpet	σαλπιγξ (st. -πιγγ- f.)	weakness	ασθενεια
trusty	πιστος	wealth	πλουτος
truth	αληθεια	weary (verb)	καμνω
try	πειραομαι	weep	κλαιω
	Υ	well	καλως, εϋ
Under	υπο (dat.)	when	οτε
under-the-		when ?	ποτε
earth	υπογειος	where	ου
undying	αθανατος	which	ος (rel.), τις (interrog.)
uneducated	απαιδευτος	whipper-in	μαστιγοφορος
unhoped for	ανελπιστος	who see which	
unfortunate	δυστυχης (st. -χες-)	why	τι
unity	ομονοια	wickedness	πονηρια
unjust	αδικος	am willing	εθελω or θελω
unlawful	παρανομος	wind	ανεμος
unstring	λυω	winter	χειμων (st. -μων- m.)
unwilling	ακων (st. ακοντ-)	wisdom	σοφια
urge	παρορμαω	wise	σοφος
use	χραομαι (dat.)	wisely	σωφρονως
useful	χρησιμος	without	ανευ (gen.)
useless	αχρηστος	wolf	λυκος
	V	woman	γυνη (st. γυναικ-)
Vice	κακια		

wonder	θαυμαζω
word	λογος
work	εργον
work (verb)	εργαζομαι
worship	σεβομαι
write	γραφω

X

Xerxes	Ξερξης
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Y

Year	ενιαυτος
young man	νεανιας, νεος
youth (the time of life)	ηβη (adj)

Z

Zealous	σπουδαιος
Zeus	Ζευς (gen. Διου or Ζηνος)

Υ

νιαντος

αριος, με

(a

3η

νδαως

(gen. Δ

Ζηνος).



